The American Friend

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New Series
Vol. XVIII. No. 4

The Finer Fellowship

J. C. PINKERTON

Pacific School of Religion
Berkeley, Calif.

Bolts and Bars

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ON THE HORIZON OF THE CHRISTIAN CHURCH

PRIZE OFFERED FOR HYMN ON PEACE

A contest for the best hymn on peace, for which a prize of $100 is offered by the Hymn Society, a national organization of hymn writers and composers, was announced yesterday by Dr. Benjamin S. Winchester, President of the Society. This is the third contest for new Christian hymns sponsored by the Society, earlier prizes for "An Aviator's Hymn" and a "Missionary Hymn" having been awarded after worldwide competition. Following the selection of the winning hymn words, it is the custom of the Society to offer a second prize for a suitable musical setting. "Today there is a deep realization that Christianity and war are not compatible," said Dr. Winchester in announcing the contest. "There has been a growth of both the spirit and the instruments of international peace. Nations have for the first time condemned and renounced war, and have pledged themselves to use only peaceful means in settling their disputes. There is a great lack of hymns expressing this new will to peace, which is one of the most distinctive expressions of religion today." Manuscripts must bear a nom de plume and the name of the writer must appear within a separate envelope with the same nom de plume on the outside. All poems submitted in the contest should be mailed to Miss Caroline B. Parker, 353 Fourth Avenue, New York, before May 1, 1930.

INTERRACIAL CONDITIONS IMPROVED

A decrease during the past ten years of eighty-eight per cent in the annual lynching record is cited as obvious evidence of improving interracial conditions in the South, in a statement just made public by the Commission on Interracial Cooperation on the completion of its first ten years of work. The steady decline in the number of lynchings, from 83 in 1919 to 11 in 1928 and 10 in the year just ended, the Commission considers a significant and encouraging index of changing public sentiment. Another evidence of progress which the Commission counts equally important, though less spectacular, has been the rapid increase of educational facilities for Negroes during the last decade. This has taken the form of larger public appropriations, longer school terms, better prepared and better paid teachers, construction of thousands of modern schoolhouses, multiplication of high schools, and more liberal support of normal and collegiate institutions. This has come about, the Commission believes, not only as a result of the South's increasing prosperity, but even more because of a growing public confidence that education for Negroes makes for efficiency and good citizenship, just as in the case of white people.

CHURCHES LOOK INTO TEXTILE SITUATION

A report of an investigation of the textile strikes at Marion, N. C., made public by the Research Department of the Federal Council of Churches on December 30, finds that the strikes were not due to the influence of "outside agitators," but resulted from a spontaneous revolt of the workers in the mills themselves. Simultaneously with the release of the research report, the national agencies of the three major religious groups—Protestant, Catholic and Jewish—united in a joint statement on the textile situation. The statement, which was issued by the Commission on Social Service of the Federal Council, the Social Action Department of the National Catholic Welfare Conference and the Commission on Social Justice of the Central Conference of American Rabbis, declares that "the disorder and killings which have recently marked the unrest in the textile industry have appalled all who accept the respective ethical teachings of our religions." The statement condemns the use of violence in an industrial controversy and declares that the unrest in the textile areas has "arisen not only from the economic confusion in the industry as a whole, but also from faulty conditions in the relations between employers and employes." The statement concludes by strongly urging a study of the entire textile industry by the Federal Government. The causes and conduct of the two strikes in Marion are described, together with the attitude of the community and the churches, and the financial status of the mills in Marion which, unlike many other textile mills, are shown to have enjoyed a considerable measure of prosperity. The present need of relief is set forth, together with a description of what the American Friends Service Committee, in cooperation with the Federal Council of Churches, is doing in administering food and relief to 175 families with 900 men, women and children.

INCREASE IN COLLEGE ENROLLMENT ABATING

The high tide of increase in attendance at institutions of higher education which has been rushing on since the World War seems to have very much abated, the Commissioner of Education states in his annual report to the Secretary of the Interior. An estimated increase of 2 per cent, the smallest since the World War, is reported by institutions on the approved list of the Association of American Universities. It is possible, but by no means certain, that a period of stabilization is near at hand, it is reported. Collegiate enrollments in the United States are now decidedly higher proportionately than in any other country in the world. The rate of increase in the enrollments in high schools, from which are drawn most college students, has been slackening for three or four years. It is thought that changes in agricultural and industrial conditions may have affected college enrollments.

After Christmas—What?

Why, New Year's Resolutions!

Number One—During the year 1930, I resolve to seek earnestly for the facts concerning the missionary work of Friends, and to interest others in learning the facts.

Number Two—I resolve to pray daily for the workers and the work of extending Christ's Kingdom at home and in other lands.

Number Three—I resolve to share my time, strength, and material possessions that this important work may not suffer for lack of workers and funds.

Just sign your name to these New Year's Resolutions and mail to the Mission Board Office. Your missionaries will be encouraged to know that you are standing back of them in their work.

American Friends Board of Missions

101 S. Eighth St. Richmond, Ind.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

No Need to Ask, "What's the Big Idea?"

AS WE write, it is just five days before the opening of the Conference on Naval Armaments in London. We were down the street just now and our attention was attracted to a big signboard at one of the entrances to the post office building. It was in striking colors and represented a big circular target. Across the target in blazing letters were the words, "Don't Give Up the Ship!" At the top appeared the line, "The Truth About the Navy." At once we entered the building and made for the office of the Postmaster. "What's the idea of putting up a sign like that," we smilingly asked, "just when the Naval Conference is on in London? That's a great way to cooperate with the President in his policy of naval reduction!" Our genial Postmaster really hadn't noticed the sign and went out with us to look at it, explaining meanwhile that the federal buildings are instructed to give office space to the navy recruiting officers and that the local officer was responsible for this poster advertising. "That does seem a little off color," he admitted. "I'll speak to him about it." And that was that.

Making our way back to the office, we fairly tingled with indignation as we reflected upon the treachery and iniquity represented in these signs plastered all over the country by the Navy Department simultaneously with the sailing of our delegation to participate in the Naval Conference. Diabolical is the one adjective that applies to such conduct. On the one hand we have the President putting all the influence of his personal concern and presidential prestige behind the high purpose of the Conference while on the other we have a very branch of the government blatantly attempting to offset his efforts. While the Secretary of the Navy himself is on the way to London as one of the American delegation, his department attempts mayhem on the Conference! What lies behind such despicable double-dealing? Is the Secretary of the Navy sincere in going to London? If so, has he no knowledge of what is going on in his department, or is he a mere civilian figurehead with no authority? Is it any wonder it is so difficult to make headway with peace-making proposals for a more Christian world order when the Administration is thus double-crossed in its own household?

When passing a news stand a few days ago our eyes caught a glaring headline decorating a characteristic issue of what in some respects, paraphrasing its own claim, might be labeled "the world's worst newspaper." Smeared across the first page of the *Chicago Tribune* was the screaming streamer, "England Demands Fifty Cruisers." We read the announcement with reservations, awaiting a check-up from more reliable sources. On arriving home and picking up our own local paper we read that the British government had issued a statement saying that in view of the Paris Peace Pact it was prepared to lower its previous estimate of needed cruisers from seventy to fifty—quite a different presentation of the case certainly. In keeping with its flagrant chauvinism, the *Tribune*, casting innuendoes at President Hoover for his peace ideals, misrepresents in every possible way his efforts for bringing understanding and agreement among the nations looking toward reduction of armaments.

These are but two incidents coming under our own personal observation. They suggest only too clearly, however, the conspiracy on the part of the Navy Department, together with the manufacturers of munitions, and such papers as the *Chicago Tribune* to hamstring the Naval Conference. Shall there not be opposed to such evil stratagems a great outpouring of public sentiment for progress toward righteousness and peace? While the stars in their courses are for us, they are a long way off. There is need for lighted candles in our hands to light the way out of the jungle of savagery.

Do We Need a Man at the Wheel?

A REMARKABLE achievement was recorded the other day in a New York City automobile demonstration room. Those observing were watching a driverless car. It would start, stop, turn this way and that, with no hand at the wheel. It replied quickly and sensitively to the spoken word which came from a man in a telephone booth not far away.

We read this dispatch in a daily paper which we purchased enroute to a meeting which we were to address on the general subject of "Friends and the World's Work." Naturally we made a quick connection between this amazing accomplishment in scientific progress and the religious basis of the Quaker contribution to the world. Early Friends claimed the power and right to listen directly to the divine

voice of direction. They wished no man at the wheel in the way of a priestly intermediary to tell them when and where to go. Results proved that this direct and intimate connection was not only possible but was a well accepted, a well demonstrated reality. It is frequently said that spiritual achievement has lagged behind scientific advancement. In this case it would appear that the scientific is catching up with the spiritual.

It was stated in the dispatch in question that the achievement in New York was not looked upon as of present practical value, but was considered important in view of possibilities involved. Much the same situation exists in the spiritual realm. Possibilities of immediate divine direction are ever present, but too few avail themselves of them. Do we fail to hear the voice because we do not pause to listen? Are we involved in so much static and interference that we can't discern it clearly? Or, hearing it, do we yield to its command? On the one hand, Friends protest against the priestly and professional direction at the wheel of their spiritual life. What is our state, if, on the other hand, we do not seek and yield to the higher control of the spirit? Frankly, what is our situation today? Could it be said as in the dispatch, that while the possibilities of such contact are recognized, the practicable importance is negligible because the process has not been perfected?

The Finer Fellowship

Spiritual Values Arising From the Practice of Stewardship

BY J. C. PINKERTON, D.D.

OUR Lord proclaimed the fundamental fact, "Ye must be born again." Once for all this fixes the order for the life of the saint—nothing of sainthood happens until after his birth into the Kingdom.

Yet, just as in the natural world there is "first the blade, then the ear, then the grain," so no saint is born full-stature; there is to be growth; there is the eternal becoming. It is the purpose of this paper to point out the contribution to full-orbed spiritual life made by the practice of one of the spiritual virtues.

This sounds like getting into a circle, and that is just what it is; but it is not a "vicious circle," it is a blessed one. We see this "circle" process operating in many of man's activities. For example: a corporation begins business with a certain capital; capital produces profits; profits add to the capital, and thus the merry circle is swinging—capital to produce profits; profits to make more capital; to produce more profits, to make more capital, and so on. Well, I wish to show that while spiritual life precedes and produces stewardship, stewardship greatly *enriches* spiritual values, and even enters into their creation.

Let us first examine the subjective fruits as products of stewardship. Of course, I am thinking of stewardship in its wider aspects—related to personality as well as to possessions.

Communion with God is greatly enlarged and enriched in the life of one who is practicing stewardship; the steward must know his Master and must know his Master's will. This knowledge can be acquired only through communion; the Master must have his opportunity to speak—through his word and through fellowship; thus the true steward is driven back on the Bible and prayer. The desire to be a *good* steward puts new interest into the Bible, and new vitality into prayer. The Bible message and prayer constitute a conversation on business of common concern. This has its bearing not alone on private devotions, but on family worship and on public worship, for each of these also is a channel of communion and of revelation of the Master's will.

For the scripture background of this thought one turns at once to such passages as these: "Before the congregation will I pay my vows," "Come into His Courts and bring an offering," and "Bring ye all the tithes into the store-house." Thus the practice of stewardship tones up the *whole* spiritual life.

It does more: it ushers in the abundant life, for one can not be a faithful steward without being honestly right with God, and when one is rendering unto God the things that are God's one begins to grow toward the fullness which satisfies.

Moreover, the real steward must be right with his fellowmen, for as a steward he has contracted to render unto every man his dues. He has been intrigued by both tables of the law, to love God with the whole life, and to love his neighbor as he loves himself. Thus, the honest endeavor to practice Christian Stewardship, compels a thorough-going effort to establish and maintain right relations with both God and man.

Again, true stewardship requires purity of motive and consistency of character in business. One just can not knowingly drag the Lord's capital into unworthy business or processes, for the capital belongs to God. Imagine going out to invest his capital in a brewery, in a sweat-shop, or in a legal suit against the innocent poor! It would sear the soul.

Stewardship affects the most personal aspects of experience. The ordinary life is often upset, and spiritual joy hindered or disturbed by a sense of uneasiness or worry. It is a killing thing. Now it must be apparent that the faithful bon-servant of a powerful master is assured of his necessities and comforts so long as his master is well-off; or that the faithful steward of a wealthy householder need have no worries so long as the householder is solvent. Just so, the steward of our Almighty Master, who created and who owns all riches and power, both material and spiritual, has no worries; he just casts the burden on him. Hence the joy of quietness of spirit. "Thou wilt keep him in perfect peace."

The practice of a sound stewardship may be said to be the guarantee of a successful life. I do not say of riches in money, but of a successful life. It lifts the idea of success into the high levels of the spiritual, where it is recognized that "a man's life consisteth not in the abundance of the *things* which he possesseth." Life is lifted out of the realm of things into the realm of personality.

Again, success in life depends largely upon whether or not the individual is in the place where God meant him to be, whether he has found his right vocation. It is well within the limits of propriety to suggest that the principle of Christain Stewardship would help very greatly in the effort to determine one's life service. If only parents, when living their own lives before the sons, and when giving vocational advice, were themselves thoroughly committed to the stewardship view of life; and if counsellors in vocation decision, and the young person himself were working and thinking in the consciousness

of God's ownership of life and its powers—what light might fall on the problem, and what different decisions might be made!

The practice of honest stewardship would spiritualize also the whole realm of benevolences. Something is known of the blessedness attending the spiritualizing of the tithe—but of the whole, very little. There are individual instances of generous giving beyond the tithe, but a generous giver and an honest trustee are very different persons. Stewardship would bring all of one's benevolences under the more careful and prayerful scrutiny—both as to the amount and as to the distribution. And beyond the measure of giving, would come the quality of giving, so that no gift would go forth alone into the barrenness that is inevitable "without the giver."

But in the rightful quantity and quality of benevolences stewardship finds only its beginning; it reaches out to encircle the whole of life with its entire possessions. When the benevolences have been disposed of, the Christian steward does not turn back to the remaining portion to say, "This is mine to do with as I will." He says rather, "This, too belongs to my Lord, and is to be administered for him, according to his own ideals and plans."

It is not hard to see that this attitude may result in further gifts for others. It certainly will enter into the matter of personal expenditures. Even "necessities" may look different when seen through the eyes of a devoted steward. The question "What do I want?" may be replaced by the query, "What can I do without?" resulting in a vast change in the column labeled "living costs." Then, what is spent for recreation, and for pleasure will undoubtedly undergo some revision in most lives; and as for luxuries—well, try deciding on investing in a luxury with Jesus sitting by your side, or while the voice of one of his needy ones is ringing in your ears—vocalizing hunger, thirst and nakedness. What difference!

One is likely to be driven to Livingstone's great declaration: "I will place no value on anything I have or may possess, except in its relation to the Kingdom of Christ. If anything I have will advance the interest of that Kingdom it shall be given up or kept, as by keeping or giving it I shall most promote the glory of him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this."

Thus far I have been speaking of the subjective spiritual values of the practice of stewardship. Turning to the objective side of our study some very significant points present themselves.

First, think of the new attitude of the Steward toward God; the new sense of fellowship, for is he not now doing business for him? Out of this grows a greatly enriched worship, for God is now become a very real person, and is worshipped by the whole personality of the worshipper. Religion has ceased to be a department of life, and has become life itself. Hence the Author and Object of this life is at once very near and very exalted. Thus is completed the divinely planned relationship between God and man—that relationship which existed in the garden before the great break came and which it is the design of the atonement to restore in its fullness. Worship, therefore, is lifted up out of the theoretical and out of the conventional, into the realm of the real. It becomes a communion—and is no longer confined to stated places and rituals. In all this God is delighted, and he is glorified before men.

Illustrating this, one can not help reflecting upon such examples as Enoch, the companion of God; Abraham, the "friend of God;" Moses, the prophet of God; Paul, the happy "bond-servant" of Jesus Christ, and Livingstone, the ambassador of Christ—how these men found the fullness of life in a faithful stewardship, and how through this they exalted God before all the race and for all time.

On the man-ward side of the objective fruits of the practice of stewardship, two groups are to be thought of—those who are in direct contact with the steward, and those who are far away, perhaps never seen by him.

In his own circle the one who is practicing a complete stewardship lives a very wholesome and impressive life. It makes its impress upon the members of his own family, and of his own church. Those whom he meets in the market, and those whom he employs, or by whom he is employed can not help remarking that he is different; or, to use Peter's fine adjective, he is "peculiar." In fact the entire community is the beneficiary of his stewardship, for he has a heart and a gift for every worthy cause.

But such a man cannot be circumscribed in a local community, nor in a life span. He thinks nationally, and he measures the centuries against the hours. Hence you will find his stewardship reaching out, transmitting money into men, through the evangelism of Home Missions, through gifts to Christian education, in our colleges, in the mountains, among the colored population, and everywhere that agencies can be set up to carry the message of his Lord. Here, indeed, is rich and abundant fruitage of the practice of stewardship. In him his neighbors are blessed, and he has commended his Lord to them.

Further, such a fellowship with the Master as a genuine stewardship involves, lifts the steward far out of provincialism and makes of him a world citizen; with Christ he sees every race and nation as an object of the conquest of divine love, in which he is a sharer. By this means this consecrated personality is projected to contacts with peoples overseas; even to those that sit in the darkness of ignorance and superstition, with the result that new spiritual values are created, in awakened souls, and in the redemption of whole communities, so that they join the march with that great company that, under the supreme Captain, is at last to gather the kingdoms of his world into the Kingdom of our Lord and of his Christ.

In a model stewardship Paul, and Carey, and Martyn, and Livingstone and Moody strewed the world with seeds that are bearing fruit unto eternal life in myriads of places. In a perfect stewardship, Jesus created the original values in the spiritual realm. These are patterns, and every follower of the Master is challenged to match the model. Then, as good stewards of the manifold grace of God let us live our lives "seeing we are compassed about with so great a crowd of witnesses."

Bolts and Bars for Janus

By Lucy Meacham Thruston

I HAVE stayed in only one house which had a bar to its door instead of a lock. Heavy iron hasps stood midway in the two sides of the door frame, a great wooden bar rested beside one or the other of the hasps and the oaken doors themselves sagged against the broad-planked floor. Those doors, I was told, were never shut except in time of great storms or great danger, and they had not been closed for thirty years.

Somehow those doors have always associated themselves in my mind with the temple of Janus. I have a composite mind-picture of the old Virginia house and of the ancient temple, one amidst its trees, the other upon its Roman hill. The open and shut doors have blended themselves into a sort of allegory to my fancy. With this difference——that the shut doors of the Virginia house meant danger and the shut doors of the temple of Janus meant peace. I was told that the doors of the Virginia house had been shut only twice in a hundred years. The doors of Janus were closed only three times in 700 years, and the last of these times was that blessed season which has been cheering the world with its Christmas message, for it was during this time that Christ was born.

War, war for Rome and seldom peace! That old temple of Janus has crumbled long ago, but like a symbol it has pervaded the world for centuries. The significance attending

its doors, would they be opened, has cursed the world. But the world is turning and is pushing those doors to—forever. It is forging bars and bolts which, if ever they are discarded, will only give place to stronger ones. It may have to begin with wood, but steel can be forged. It may have to rely on the Kellogg Peace Pact, but it knows the bolt and bar against war of the World Court and of the League of Nations are also available, besides many slenderer ones, like the arbitration treaties between Norway, Sweden, Denmark and Finland; the arbitration treaties of America; the Pan-American conciliation treaty and the hope for ratification of the Pan-American arbitration treaty.

It is slowly forging, most of all, that great steel and iron bar of public opinion of the world. And it has tried out this bar against Janus and his influence in the present difficulty between China and Russia which is climaxing in friendly conference in January and resumption of diplomatic relations between the two countries. It is holding that bar up also against trouble in India where Indians are asking Dominion status of England.

By understanding, education, sympathetic realization of the needs of one's own country and of others as well, this great bar is being forged, and when that is done the doors of the temple of Janus will forever disappear from the minds of the peoples of the world, as the dust of the doors have blown from the Roman hill.

Baltimore, Maryland.

Will the Supreme Court Dethrone God?

BY FREDERICK J. LIBBY

UR country owes a debt of gratitude to Judge Warren B. Burrows of New Haven for stating with accuracy and perfect clarity the issue that the recent denials of citizenship to conscientious objectors against war have raised.

Judge Burrows was ruling upon the application for citizenship of Douglas Clyde Macintosh, Dwight Professor of Theology at Yale University, who on June 24, 1929, stated to the U. S. District Court that his allegiance was first to the will of God and that he would bear arms only in a war which his conscience justified. The Federal examiner, John F. Davis, advised against granting citizenship as Federal Examiner E. J. Kennedy advised in the Graber and Webb cases. Judge Burrows, on January 9, 1930, rendered a decision supporting the recommendations of John F. Davis and stating in unmistakable language that because Douglas Clyde Macintosh considers "his allegiance to be first to the will of God," he is "not attached to the principles of the Constitution of the United States" and can not become a citizen. The memorandum of Judge Burrows was as follows:

"Upon consideration of the petition of Douglas Clyde Macintosh, affidavits in support thereof, the findings and recommendations of John F. Davis, duly designated examiner of the Bureau of Naturalization, and the testimony of the petitioner and his witnesses in open court on said twenty-fourth day of June, 1929, it appearing that the said petitioner, considering his allegiance to be first to the will of God, would not promise in advance to bear arms in defense of the United States under all circumstances, but only if he believed the war to be morally justified, it is decided that the petitioner is not attached to the principles of the Constitution of the United States, and further decreed that said petition for citizenship is denied."

Judge Burrows has formulated with legal precision the ground on which citizenship was denied Martha Jane Graber, the Mennonite, and Margaret Dorland Webb, the Quaker. It will be an historic decision, perhaps an epoch-making case. Doctor Macintosh has given notice of appeal, making certain the fact that the case will be tested in the U. S. Circuit Court in New York and, if necessary, in the Supreme Court of the United States.

Dr. Harry Emerson Fosdick, in a famous sermon (obtainable from our office) preached at the Park Avenue Baptist Church, New York, November 13, 1927, on "Christianity's Supreme Rival," sets forth how from ancient times the cult of nationalism has been the most dangerous rival of Christianity. Just as in the days of Diocletian believers who refused to sprinkle incense on the altar of Caesar were thrown to the lions, so today men and women who put conscience above country are being rejected by the United States Government as undesirable citizens. It is under Secretary of Labor James J. Davis that this ungodly policy has grown up. Secretary Davis is presumably responsible for making the crucial test of citizenship a question listed in the application blank as Question 22: "If necessary, are you willing to take up arms in defense of this country?" Applicants for citizenship are not asked if they will maintain and defend the Eighteenth Amendment. They are not asked as to their loyalty to the Bill of Rights. They are not tested as to their attachment to our great American ideal of liberty under law. They are asked whether or not they have a conscience against killing in any war, just or unjust, aggressive or defensive, legal or illegal, which any conceivable United States Government may declare. If they say they have no conscience on this moral issue they are admitted. If they have a conscience they are denied.

We do not believe that Secretary Davis' method of selecting American citizens is representative of the spirit of our country or of its institutions. The entire world will watch the progress of the Macintosh case, clarified as it is by the decision of Judge Burrows until the Supreme Court has ruled whether a United States citizen may put the will of God first or no. Where God is not first, he is not God. Can it be that the United States Government will follow Russia in declaring for atheism?

No God?

No God, no soul, nor peace, nor life to live;
Just death and dissolution, some men say!
I see a light that urges men to give,
To share their lives, to hope for each new day.
Men say, no God! I do not understand.
This strange enticing earth, a mother's love,
Without a God I cannot comprehend.
The kindly sun and stars shine from above,
And showers are brought by driving winds that cool
The air and freshen blooming flowers there.
Man says there is no God, but man's a fool.
There's life and mystery that all men share;
Men weep when life has passed beyond the rim—
Strong men and brave bow down and worship Him.

DONALD MCKINNEY.

Greencastle, Indiana.

At a conference of the Woman's Home Missionary Society of the Methodist church held in Louisville, Kentucky, the cigaret habit was "viewed with abhorrence" and tobacco manufacturers who use pictures of women smoking cigarets in billboard advertising calculated to attract girls were condemned.

Capital punishment is abolished under the new legal code in the republic of Mexico. Trials are to be supervised by psychological experts, and treatment of criminals will be along lines of reform rather than punishment.

Russia—A Partial Explanation

By David M. Edwards

(Continued from last week.)

IT MAY be well supposed that the trip down the Volga was one of the most interesting segments of our experience. The frequent stops, at each of which scores, often hundreds of peasants embarked and disembarked, the opportunity to see those people and form a conception of their poverty and low level of living and yet to feel that here was good human material—these were items of exceptional value. At Kazan, the Autonomous Tartar Republic, we were met by government officials and conveyed over the city in an automobile, of ancient and exotic vintage, and shown every courtesy. The history of this Tartar people is most romantic and thrilling.

At Samara we disembarked and walked about the city for some two hours. One is constantly reminded that Russia is an oriental country and the people are orientals; but a walk about one of these cities is the strongest evidence of this. Everything is oriental—buildings, shops, people, streets and especially the odors!

And so on to Saratov, where a ride on the street car during which we talked with German-speaking citizens—this city being near the "German Republic"—brought us to the railroad station where we entrained for Moscow. In the depot restaurant at Saratov we were served a meal of which the *Piece de resistance* was a marvelous plate of sturgeon soup with great chunks of fish floating in it. I shall never forget that soup. To my way of thinking the greatest insult that can be offered to a perfectly respectable fish, and such surely is the sturgeon from which comes that delectable viand known as Russian caviare, is to cook it in water. Having spent all his life in water, he might be permitted to avoid the disgrace of being prepared as food in that element. I am on this account (and at least one other) opposed to fish soup. The above paragraph may be omitted by those not interested, as it throws only indirect light upon Russian Bolshevism.

Returning to Moscow, we spent a day there and then took the train ride to Warsaw, Poland. During the day we were in Moscow we learned of the only case of persecution for religion with which we had actual contact; but I shall not speak of it in any particular, as to do so might injure the persons who suffered. It is enough to say that I know personally of the facts of religious persecution of which I shall write more at length later on.

Thus far I have said nothing of the program that we enjoyed during our stay in Moscow. We had many interesting addresses from men and women widely traveled and extensively experienced in Russia. Most of these speakers had no connection with the government and so far as I know were free to speak plainly. Their speeches had for the most part the ring of truth. Certain it is that not all they said was commendatory. While they seemed to feel free to speak openly without fear, there was, however, a feeling that their statements were tempered with moderation. We had some contact with officials of the government and were free to ask any questions we chose. Courtesy and candor seemed to characterize the replies; but doubtless point of view colored what was said. One speaker treated the question of the courts and criminal law. He told us of the practice in marriage and divorce. These seem to be very lax and to detract much from the sacredness of the marriage vows; but upon reflecting that the percentage of divorces is greater in America than in Russia we felt like keeping silent. But this is a large question, too large to be discussed here and doubtless a full survey would leave our high conception of the sacredness of marriage unmarred.

The incompleteness of the narrative of this trip is very manifest; but space forbids further indulgence in this particular. We must now turn to a consideration of some of the insistent questions that throng our minds in these days when questions concerning Russia are so prominent, and perhaps with the things already said as a background, we are the better prepared to view these questions calmly and with considerateness.

CAUSE OF RELIGIOUS PERSECUTION

In these days, when the papers are so full of stories of religious persecution, the subject uppermost in our minds is to account for this and conclude whether or not there will be success in the efforts of the Soviet officials to obliterate religion, for that is what they have set out to do. And why? A full answer to this would be a long one, but to state it briefly—success in achieving the objectives of Communism; viz., to exalt the state to a place of supremacy, making everything subordinate to it, demands the extermination of all religious sentiment and emotion. The supremacy of the state requires the subordination of the individual. The subordination of the individual requires the humiliation of the idea of personality. The materialistic, mechanistic basis of Communism affords the method for accomplishing this. Marxism denies the reality of personality and Leninism goes Marxism one better and denies its existence—there just isn't any such thing as personality. Having gone thus far it is easy to deny religion and all the concepts associated with it, God among the rest. So long as religion exists, personality cannot be destroyed and consequently the objectives of Sovietism cannot be achieved. The central tenet of religion, and preeminently that of the Christian religion, is the supreme value of human personality. Communism of the Marxian-Leninian type cannot prosper in the atmosphere of a gospel that says "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him need not perish but have everlasting life." Hence the Bolshevists know to a certainty that the success of their adventure demands the destruction of religion.

SUCH PERSECUTION IS FUTILE

But what about the chances of success in destroying religion? That is perhaps a matter of opinion; but as for me I am thoroughly convinced of the utter futility of the attempt and am ready to venture the opinion that unless this vicious persecution ceases the Soviet adventure will come to naught. It still remains, so my own faith assures me, that "the blood of the martyrs is the seed of the church." The Christian world should enter into a tremendous campaign of prayer that the machination of the anti-Christ may be brought to naught and that the persecuted ones may be given the fortitude that the saints of God possessed throughout the ages that made them able to go down even unto death for the truth of God to mankind. It is very difficult for me, and I suppose it is for many others, to realize that at this very hour there is in the world worse persecution and more of it than at any other day in the history of religion; but such is the case. The thing that appeals to me more strongly than anything else is the absolute necessity for the Church of Christ to be strong and progressive, to be worthy of the Christ who laid down his life freely for the souls of men. One practical way for the Church to prove her worthiness is to manifest a trueness in the great matter so prevalent in the world today; namely, that of producing a warless world. Failing in this, the Church will be unworthy to intercede for the persecuted Christians, Jews and other religionists in Russia.

Further, it must be kept in mind that Bolshevistic persecution takes other forms. All theories contrary to Marxian-Leninian theories are excluded. This leads to a persecution of practically all intellectuals. The accounts, well authenticated, tell of large numbers of highly educated men who are being tried and many banished simply for having ideas contrary to those favorable, in the minds of the leaders, to those of Communism.

Then, too, libraries are being purged of books teaching things contrary to the tenets of Communism. All idealistic philosophies taught in the works of idealistic philosophers are being exterminated. All this seems impossible to believe; but it is literally true.

ON EDGE OF VOLCANO

Another question frequently asked is, "Will Soviet Russia succeed?" My own individual answer has already been given. On the basis of the religious persecutions, together with the persecution of intellectuals now going on, failure is already certain. There seems to be no doubt as to the sincerity of the Soviet officials in determining to destroy religion. So far as that goes the doom of the enterprise of Communism in Russia is sealed; but one cannot dismiss the question at that point but must consider it from other angles. In spite of the wonderful tales one hears of marvelous achievement, the visitor to Russia has a feeling of the emptiness of things and that security is very precarious; in fact, that one is walking on the edge of a volcano which gives evidence of erupting at any moment.

Poverty is not only apparent, but flagrant. The long queues at bread, meat, milk and other provision places testifies most loudly to the scarcity of food. The universal prevalence of beggars, the most abject bits of humanity it has ever been my lot to behold, especially those around church entrances at service time, speaks as convincingly of the low level of poverty. In addition, one gets an impression of the strain of life from many sources, almost at every turn; from the rough garments worn, for which as much has been paid as is given for a high-grade suit or dress in America. The items in this particular are so numerous that it is useless to try to give all the arguments for one's feeling of the hardness of life for the people.

Then there is another observation, not so apparent, but even more convincing. There is a forced enthusiasm on the part of the people for the government, which although it does not lack in volume and promptness, is sadly lacking in genuineness. It impresses one as being forced, the product of fear of consequences if withheld. The almost universal subscription to government funds, the joining in parades and public manifestations are unquestionably prompted by fear. Outside those in places of leadership and a nucleus of the Communistic Party, there is little spontaneity of enthusiasm or support; and the Communistic Party must continually be purged of weak members to keep it up to the mark.

All these things may seem at first thought to be trivial, but when it is remembered that the permanency and security of governments depend upon the quality of loyalty of citizens, its importance is quickly seen. While the government by a system of terrorization and intimidation can keep people subjugated, while there seems to be even a remote possibility of success, the opposition of the people can be kept suppressed; but there comes a day when, failing to make good on promises, such opposition can be suppressed no longer. This fact explains the desperate effort of the Soviet government to make progress in alleviating the distress of the people. This explains the Gosplan. (The plan by which it is hoped to effect great and wonderful progress within five years, some two of which time have already passed.)

SOVIET EXPERIMENT A FAILURE

One can sum it all up as far as this economic phase is concerned, by saying that the Soviet government has been an abject failure so far. While one finds many things worthy of the highest praise, and I have endeavored to be fair and have given these things their full merit, yet I fail to see that any of these are distinctly indigenous to Sovietism. Any of them could be and many of them are achieved by capitalistic forms of government.

I am well aware of the fact that I have not even mentioned the fundamental things that relate to the economic management of the government, such as the conditions inherited from the old regime, the lack of cordial relations with the principal governments of the world, the scarcity of funds with which to do business and many other items of importance —all of which are beyond the scope of this paper; but my net opinion, and I give it for what it is worth, which most likely is not much, is that financially the Soviet Government is a failure and gives meager promise of ever being anything else unless a considerable modification is brought about. Many will be curious to know how the New Economic System or Practice (commonly referred to as the N. E. P.) is succeeding. This was instituted by Lenin when it became plain that a thoroughgoing enforcement of Socialism would not work. As a result a multitude of independent business enterprises sprang up. These have been working under insuperable difficulties and will eventually be crushed out by the government, which after encouraging them has preyed upon them in every conceivable manner.

THE PEASANT IN THE PATH

But the peasant is the real obstacle to success of Communism. With a history back of him that has made him the most uncompromising individualist of all time, he rebels against communistic practices and bids fair to actually prevent the communization of Russia's chief industry, agriculture. This is a long story. Many excellent books tell about it. It is enough to say that if the agricultural interests of the U. S. S. R. cannot be communized then Communism is a failure. It seems that government officials are aware of this and are moving forward relentlessly in their efforts to bring this about. As is always the case, however, the only methods they seem to know are those of terror and persecution, of death and banishment. But the Russian peasant has great capacity to absorb punishment and has great cunning and capacity in planning reprisals. Which will win? Will the relentless, unscrupulous terrorism of the Communistic leaders go on to victory and transform the Russian peasant into a submissive, subservient citizen; or will the semi-passive, totally unorganized, but none the less obstinate resistance of the individualistic peasant, like a great moral Gibraltar, withstand the waves of communistic assault? Who knows? Not I. But I venture to prophesy that one hundred years from now, the effort lasting that long, it will not then have succeeded. The changing of human nature, while possible, requires time, and Bolshevism cannot wait for this change to come about naturally. It will require a century to make out of the Russian peasant the sort of person readily adjustible to the uses of Communism.

The real ultimate matter, however, has as yet been only mentioned and not fully discussed. I refer to the basis upon which Communism is founded. First, it is founded upon materialism, upon a mechanistic conception of life, which requires the negation of God and the denial of the reality of personality. Second, it denies, what is in the thought of most students of scientific value in these subjects, the denial of individual rights according to ability. It is a "leveling down" and not a "leveling up" process. One can only make statements: space forbids adequate defense of them. This is at the heart of the whole situation and is the explanation of each and all of the methods and practices pursued by the government officials in seeking to bring their enterprise to a full success. It is also the reason that success in such an enterprise must fail.

DELICATE QUESTION OF PROPAGANDA

One thing that must be mentioned but which is most delicate is the matter of propaganda. However delicate it may be, it should be met boldly. Just now the Soviet government and that of Great Britain are re-establishing diplomatic relations. This is done with the understanding that propaganda, so far as the U. S. S. R. government is concerned, will cease in all the territories and dominions of the British Empire. That this pledge

will be kept but few believe. The very genius of Communism is propagandist. To succeed any place it must be world-wide. The revolution of the Proletariat is a world matter. It cannot be confined to one country. The Russian papers, while the government officials are giving solemn pledges of abstinence from propaganda, are flaunting the world-wide conception of Sovietism. No one can accuse me of believing in suppression of opinion. I have always believed in freedom of speech and the press. In establishing relations with Russia, were I charged with the responsibility of bringing it about, I would not even mention propaganda.

HEAR! HEAR!!

The problem of any government is not to prevent the importation of ideas but so righteously to conduct affairs that they will not spring up at home. You cannot set barriers to ideas. The Third International, which for all intents and purposes, is the Soviet Government, will continue its propaganda everywhere. Of that we may rest assured. This propaganda shall not be met with legislation, with suppression, but with truth. Old Nicodemus was right when he said of the Gospel of Christ, "If this thing be of God it will prevail and if it be not of God it will fail." That is the spirit in which error should always be met. Should Communism spread beyond the confines of the territory of the U. S. S. R., its first hold will be in those countries where the most violent effort has been made to suppress it and prohibit it.

The best and only cure for Communism, or rather the best and only security against it, is righteous and equitable distribution of the fruits of toil, the equal distribution of the privileges of civilization. That system which cannot achieve this end, be it capitalistic or any other, will fail. The failure of capitalism to accomplish this objective, and its seeming effort to prevent such in many countries and in multitudes of instances in every capitalistic country, is the chief explanation of Communism.

No one knows better than I the inadequacy of this paper to convey any satisfactory or complete notion of the situation in Russia. I have hesitated long to write at all. To make statements upon matters so sensitive as have herein been treated takes courage. To speak with any definiteness about matters that are changing constantly, requires a temerity that it is perhaps foolish to indulge or exercise. Russia is the land of unlimited contradictions. I have, said, however, what I think. I am not a prophet nor the son of a prophet and may be greatly mistaken, but as stated at the beginning of this paper, I expect to hold partly responsible those who provoked me to write.

One of my friends has asked me, "What about the recognition of the U. S. S. R. by the United States?" And now I shall doubtless give a complete exhibition of inconsistency. However, the things already said leave nothing lacking in that particular—at least, doubtless, some who read this will conclude.

RECOGNITION IS DESIRABLE

The British Government has, so it seems to me, acted wisely in this matter in every particular except in the exaction of a promise from the Soviet Government to abstain from propaganda. My statement above makes it unnecessary to add anything here. After all, the nations of the earth are a family and that conception becomes more necessary. One of the children has behaved naughtily and needs the fellowship of the other members of the family. Perhaps it needs punishment; but that punishment can be more wholesomely administered with the child at the table than turned out of home with no association and no mercy.

Putting it upon the lowest basis, that of greater facility in commercial relations, recognition is desirable. Any criticism we may have against the U. S. S. R. will be more helpfully expressed after diplomatic relations are established. Any settlement of differences can be better adjusted after recognition. But higher than all this is the fact that there are 150,000,000 people, as good human material as there is in the world, who are in dire distress, and who are being exploited by a group of ruthless autocrats. In the interests of humanity we should leave no stone unturned to make the lot of these people better. We shall not reform anybody by refusing recognition. Sufficient punishment of the incorrigible child can be meted out after he comes to the family table. He can be denied any dessert. Perhaps the "dessert" referred to here is a loan. I shall not pass judgment upon that. I feel confident, however, that recognition would go far toward removing from the Russian people the feeling that the world is against them. Refusal to recognize them is persecution, and makes them martyrs, and the "blood of martyrs" may be the "seed" of something else besides the "church."

Perhaps there will be some who read this who may develop a desire to really study the problem. For the help of any such, I give the following bibliography: Karl Marx, by Otto Rhule; Marx, Lenin and Science of Revolution, by Max Eastman; Since Lenin Died, by Max Eastman; Russia, Today and Yesterday, by E. J. Dillon; An International Danger, by Paul Millivkov; Russia, Today and Tomorrow, by Paul Millivkov; The Red Archiver, by Villiamy and Hynes; The Russian Land, by Albert Rhys Williams; The Intimate Life of the Tzaritza, by Princess Radizwill.

NEBRASKA Y. M. BOARDS HOLD MID-YEAR MEETING

The annual mid-year meetings of the Boards of Nebraska Yearly Meeting were held at Central City, Nebraska, January 2-3. The attendance was not so large as hoped for, but the following Boards were represented: Evangelistic and Church Extension, Religious Education, Peace, Y. P. S. C. E., Executive, and the College Board. Five sessions were held. The opening session at 2:30 on Thursday was a general gathering of all present. Cecil E. Haworth, pastor of the local church, brought a helpful devotional message, which was followed by a period of quiet waiting and prayer: Then some introductory remarks were made by Dean M. H. Watson, Chairman of the Executive Board; by President O. W. Carrell and by Walter H. Wilson, the Yearly Meeting Superintendent. The Evangelistic Board met at 3:30, the College Board at 7:30, the Executive Board, including all present, at 9:00 a. m. on Friday, and the closing session, under direction of the Evangelistic Board.

The general situation pertaining both to the College and the Yearly Meeting in general was reviewed quite carefully and candidly. Various problems were discussed and prayerfully considered. Reports were presented by the College treasurer, Harlan T. Jones, and by the Yearly Meeting treasurer, Harry A. Foreman—the latter, as endowment trustee for the College and also for the Evangelistic Board.

Some decisions made in the various sessions were: (1) President Ora W. Carrell and Guy W. Solt are to devote their time for the next few months in an effort to secure additional funds for the operating expenses of the College and for additional endowment. (2) The Executive Board of the Yearly Meeting hereafter shall include the heads of all the departments of work, and the general work of the Yearly Meeting is to be under the direction of this Board. The meetings of the Board are to be held quarterly, the next session on Saturday, April 5. (3) A Yearly Meeting News Bulletin, in mimeographed form, is to be issued quarterly, under the direction of the General Superintendent, to serve the various departments of work, and as a general news medium among the scattered membership and constituency.

Other matters were discussed and suggestions offered for strengthening the work of our Yearly Meeting. The opportunity thus afforded for mutual counsel and exchange of thought regarding the various aspects of our work was highly appreciated by all present. Sickness, and long distances, prevented some from coming whose presence and counsel were missed very much.

The Christian Life

A Quest for the Mind of Christ as Found in the Sermon on the Mount

Conducted by Ralph H. Boring

LESSON III

There is a rapidly increasing number of persons to whom the rediscovery of Jesus is bringing great intellectual and spiritual liberation and a fresh impulse to reproduce his life. Insistence upon dogma and stereotyped doctrine wanes. There is a new and spontaneous interest in discovering the personality, the teachings, the manner of life of the Savior of the world. For such a discovery, let us turn to the Sermon on the Mount. This week we will consider Matthew 5:1-16.

Verses 1-2. When the crowds began to gather, Jesus withdrew to higher ground where he sat down and his disciples followed him. It may be that the multitudes were within hearing; but whether they were or not, Jesus' words were spoken directly to the disciples. We can imagine he spoke to them naturally and freely as he began to teach them. He seemed to regard them as citizens of the Kingdom which he was about to establish, and he describes them according to his ideal of their character.

He says in verse 3: "Blessed are the poor in spirit: for theirs is the Kingdom of heaven." We bear in mind that Jesus is here contrasting them, the new citizens, with the old, the Scribes and Pharisees. For them to be poor in spirit is just the opposite. The secret of happiness is life—the life Jesus was offering. It is with men who feel a need of something missed—of a life which their spirits need. This life will create a happiness supreme. In the following verses the clause beginning with "for" expresses in each case some phase of this idea, some blessing of the Kingdom, appropriate to the element of character set forth in the first clause.

Verse 4. "Blessed are they that mourn: for they shall be comforted." "They that mourn"—sorry that their own need, and the need of their own time is so great. Blessed are you if you are disturbed about it. Should we be in mourning clothes today? Are we so sorry that we are letting Washington know what we think about our Nation ratifying the World Peace Protocol? That we will pray for and do all within our power to make the London Conference effective? This poorness of spirit is an essential trait of character for Christian citizenship.

Verse 5. "Blessed are the meek: for they shall inherit the earth." Those who are gentle and teachable, not the violent and self-assertive. It is for men whose thought for others forbids self-assertion; it is they who will eventually master the earth. The militant spirit must go, whether found in the War department or in selfish high-powered commercialism and industrialism.

Verse 6. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Hunger and thirst are primary instincts. The same eagerness and constant desire must be manifested on our part to achieve that character which God desires and approves. This happiness is for those who have an overmastering passion for the right way of life now presented to them; their life will be full of achievement. To hunger and thirst is to pray; it is the only real prayer because it springs from a soul that ever feeds upon the Spirit of God.

Verse 7. "Blessed are the merciful: for they shall obtain mercy." To be merciful is to have the brotherly spirit: they shall receive it in return. Mercy begets mercy. Love begets love. To be merciful is to give the power of love a chance to master the world.

Verse 8. "Blessed are the pure in heart: for they shall see God." Blessed are the single-hearted: for they shall see God in everything. The Pharisees could not have this purity because they performed their acts for effect—to be outwardly fair and ceremoniously pure.

Verse 9. "Blessed are the peacemakers: for they shall be called the children of God." Peace is a creative, active force which in self-forgetfulness and God's love tends to bring harmony and unity among men on the highest spiritual plane. All personal contacts made in this spirit will cause others to see that we are God's children.

Verse 10. "Blessed are they who are persecuted for righteousness' sake: for theirs is the Kingdom of heaven." The new Kingdom already belongs to those who have suffered hardship in the cause of right. They are now living in the eternal spirit of righteousness that will eventually rule in the hearts of men everywhere.

Verses 11, 12. Here is a paraphrase on these two verses by G. R. H. Shafto: "The secret of happiness is yours when men insult and ill-treat you and slander you because you are trying to be my disciples. Be exultant about it! There is the joy of a great assurance in such persecution: for so you get a place in the prophetic succession. In the heaven that is always here for men to see if they will, your Father has great compensations in store for all that suffer."

In these twelve verses we have gone through, Jesus is discussing one particular class of people—those who were to be his followers. Let us consider carefully what is the character which is thus described.

The following three verses (5:13-16) have to do with the office of Jesus disciples in the world. Verse 13—"The salt of the earth." You are the salt of human society: a purifying, antiseptic influence in the world, the people who by their presence and influence are to keep the world from becoming utterly corrupt. "But if the salt have lost its savor," i.e., its real saltness. (This was possible with the impure salt of that day.) The disciples were in danger of this, and so are we. It means the loss of inmost character, while still retaining the name or appearance of discipleship and goodness. We all know that the pretense amounts to nothing, and we, like the insipid salt, will be thrown away and trampled under foot.

Verse 14. "The light of the world." You are the salt of moral enlightenment, those who by their lives show men what true and right living is. You are the light of this dark world to which your lives reveal reality. Your life is a beacon that cannot be hidden.

Verses 15, 16. Here is the paraphrase again: "Your influence is universal. You can see an example of God's purpose in your individual life if you think of the lamp at home. You do not light it and cover it with a bushel basket: you put it on a lamp stand that all in the room may gather round and see by its light. See to it, then, that nothing keeps your light from shining out clearly in all men's sight, so that they will notice the beauty of things that you do, and learn to think better of your Father, God, because they have met you."

(To be continued.)

A PRAYER

BY C. E. THOMPSON

O, thou who knowest no East or West,
No race or color, bond or free,
But all mankind at thy behest
May come and yield their lives to thee!

Hold thou my hand, O Lord, my God,
Still let thy Spirit have control
In all the paths by mortals trod;
Keep thou the purpose of my soul.

I would not stray afar from thee;
Temptations lurk on every hand,
Still let thy presence go with me
Lest I forget, nor understand.

Show me the false in church and creed,
In man-made worship done for show;
Help me to sense the greatest need,
The life of service here below.

Westboro, Ohio.

American FRIENDS' SERVICE Committee

A Striker's Family at Marion, North Carolina

works on behalf of, and through the Friends of the United States and Canada to help create "that spirit which takes away the occasion of war," between national, class, or racial groups.

Some Items in this Creative Task

ABROAD

Harry and Rebecca Timbres have just gone to Tagore's Settlement in Santiniketan, India, to do health and social work, as Ambassadors of Good-will.

Hugh and Elizabeth Borton, our representatives in Japan, are building up reciprocal good-will and friendly acquaintance.

In cooperation with English Friends, we are supporting Good-will Centers in Geneva, Paris, Berlin, Warsaw, Vienna, Moscow. Student clubs, peace, social, and prison work, interracial conferences characterize this field.

Bertram Pickard, of our Geneva Center, is Honorary Secretary of the Federation of International Organizations, forty-six of which out of seventy-odd in Geneva, now belong to the Federation.

Friends are the only religious body which the Government of Russia has invited to share in work there. At its request, we are helping to equip a Child Clinic, and will furnish two nurses, to direct and train Russian girls.

AT HOME

Last November we began relief and reconciliation work, in cooperation with the Federal Council of Churches, among the textile workers of Marion, North Carolina.

About one hundred thousand people heard the Peace Message of our thirty Student Caravaners last summer. The work will be much extended this year.

During 1929 over five hundred Peace Contests of children from nine to fifteen years old were held. There will be more this year.

The Mexican Secretary of Education has our International News Notes translated and distributed to his schools. Two hundred editors in Canada and the U. S. are now using them, besides teachers, club leaders, etc.

For the first time, the Negroes of the United States are being systematically offered the Peace idea, through the American Interracial Peace Committee.

The Indian, the Negro, the juvenile delinquent, the forgotten mountaineer, the child of city streets—through our Home Service worker, our young people are brought face to face with these and similar problems of our civilization.

All this work depends on the cooperation of many individual Friends, with money, with time and effort, and with personality. Our budget for the year is $100,000.

For information, write to CLARENCE E. PICKETT, Secretary
Send your check to CHARLES F. JENKINS, Treasurer

20 SOUTH TWELFTH STREET, PHILADELPHIA, PENNSYLVANIA

A Little Journey in the Rain

Visiting Friend at Leesburg

ELBERT HUBBARD left a monument to himself as well as eloquent tributes to the world's worthies in his well known volumes of "Little Journeys to the Homes of the Great." While we cannot follow in his footsteps, we do like the "little journey" idea; not necessarily little journeys to the homes of the great in fame, but of the great in spirit and faithfulness.

In response to a long distance call from Alonzo E. Cloud, pastor at Leesburg, Ohio, we took such a journey not many days ago. Although but one hundred miles distant we had never been in Leesburg and welcomed the opportunity of seeing long-time friends in their home meeting setting and of making new friends whom we had not met at Yearly Meeting or elsewhere.

And how it did rain! Not a few passing showers, not even a mere day of intermittent downpours, but rain, rain, rain —the kind that strengthens one's belief in the biblical flood story. Strange as it may seem, we like it that way now and then. While we are no Pollyanna, we find it difficult to sit in the seat of the croakers when the good Lord sends rain and dark days. This is no credit to us, for we grew up in a country where rain was the accepted winter portion. Since, as the poet reminds us, "Into each life some rain must fall—some days must be dark and dreary," we are not sure that to spend one's youth getting used to it is not a distinct blessing. Anyway we enjoyed the trip to Leesburg and did not allow the rain to cloud our first impression of that Friendly center or to dampen our enthusiasm for what we found of Friendly activity there.

Through torrents and fields of lakes we went first by train; past Dayton and the great flood district of 1913, now reassured, not by a bow of color in the sky but by a great flood prevention project which this past week met its first test and successfully; thence on to Xenia, and out into the pouring elements, to be met by a Cloud, appropriately enough, in the person of the Leesburg pastor. This is the Cloud that has a silver lining, plus. When this Cloud responds to the admonition of the English poet, Blake —"O clouds unfold"—a heart of "burning gold" is revealed.

In the pastoral chariot we set forth. As we headed toward Wilmington we recalled that our first visit to the capital of the Yearly Meeting, some twelve or thirteen years ago, was associated with a wild night ride through the rain over roads not as good as they are now. The Wilmington Chamber of Commerce should labor with Friend Cloud, who instead of conveying us through the heart of the city and exhibiting the fine courthouse, the new hotel and the palatial theater, whisked us through the Clinton County metropolis by a short cut in order to avoid traffic lights.

On driving southward from Wilmington we were soon traversing historic Quaker territory. We speak with trepidation, knowing full well that that history goblin, Rufus Kersey, will get us if we don't watch out; especially so, since this is near his own lair. The little town of New Vienna through which we passed was once quite a Quaker publishing center. In the days of Daniel Hill, early Quaker editor, *The Christian Worker*, a predecessor of THE AMERICAN FRIEND, was published there—and also the *Messenger of Peace*, we are told. In fact, Harlow Lindley told us the other day that when he was a boy he associated New Vienna, Ohio, the western Quaker publishing capital, with Vienna, Austria, as two great capitals of perhaps about equal importance.

This district saw the initiation of the Crusader's movement against the licensed liquor traffic, in which Friends were actively engaged, the nearby village of Hillsboro holding the distinction, we believe, of being the actual scene of beginning. We noted a substantial memorial arch, recently dedicated in commemoration.

Arrived at our journey's end, our first impression was one of favorable surprise. In the first place, Leesburg is more of a burg than we had anticipated for some reason or other, despite the fact that Clyde Milner hails therefrom. (We see that this reference is a trifle ambiguous but we hope readers, and especially Clyde, will get us right.) In the second place, we were not prepared—and again we don't know why—to find so large and substantial a Friends meetinghouse as the brick edifice disclosed, which is well matched by a commodious, attractive parsonage. We were at once given an impression of active, loyal interest and stability.

Ushered into the manse about five o'clock, we found other dinner guests in the persons of Mr. and Mrs. I. E. Davis and William H. Miller, members of the local meeting. If we may amend a foregoing statement, or supplement it without being misunderstood by Alonzo, we are inclined to characterize the pastor's wife as the silver lining of the Cloud household; and much as we did justice to it, we do not base this conviction solely on the excellent dinner set before us. The Clouds formerly lived in southern Virginia where good cooks are supposed to be born and not made and it has been suggested to us that Mrs. Cloud may have profited by her sojourn there. Maybe so, but in our humble but discriminating opinion, she had won her master's degree in culinary art long before she ever saw Ole Virginny. At any rate, we didn't take any chance on giving anyone an opportunity of saying of the speaker following the evening meeting that "He might as well have et."

Another surprise awaited us at the meetinghouse in the large audience that gathered on such a night. It was nothing for us to get chesty over, for the attendance was good all week despite the weather. Inasmuch as there appears in this issue a statement from the pastor regarding the inspiration, purpose and content of the week's meetings, it is not necessary for us to go into that here. We do wish, however, to express a word of hearty commendation and encouragement regarding this effort put forth by Fairfield Quarterly Meeting. It is worthy of emulation elsewhere. That it was a Quarterly Meeting enterprise was evident in the representation present from the various local meetings. It was a happy privilege granted us of greeting so many personal friends and loyal friends of THE AMERICAN FRIEND. It always bucks up the editor and gives him renewed spirit to get out into local meetings and meet face to face those who are following him loyally and enthusiastically from week to week and have them mention this and that feature which they have especially enjoyed.

After the meeting we went home for the night with William H. Miller—not to Columbus, but to his recently remodeled country home near Highland, two or three miles from Leesburg. Here he has worked over a fine old brick house of mansion proportions into a modern double house, one side for the Millers and the other for Mrs. Miller's brother, I. E. Davis and wife, who are in charge the year round. For the Millers it is primarily a summer home, although they see a good deal of it the year round.

For many years William H. Miller has been a prominent lawyer of the Ohio State Capital, and prominent not only in the legal profession but in the political life of the State and country. And all this time he has kept an active interest in the old home meeting at Leesburg. Indeed, we learned from the pastor that he was the moving spirit behind this special enterprise. It is a matter of justifiable pride with him that he seldom if ever misses a Quarterly Meeting session. Widely read, and with a discriminating taste and explosive convictions—explosive in the sense of releasing energy and making things move—he is an en-

gaging companion, whether discussing the canon of the Bible, the history of the Christian Church or Ohio and national politicians with whom he has foregathered. Incidentally, he is a close friend and personal advisor of the present Governor, Myers Y. Cooper. No wonder we were so loath to call it a day and seek the downy covers.

Next morning after an early but substantial breakfast with the Davises, our host and the editor fared forth before daylight thirty-five miles for Xenia, where we caught a train which got us back to the editorial sanctum almost by office opening time. It could not have been so in the good old days—especially on a rainy morning.

W. C. W.

FAIRFIELD QUARTER ON THE MARCH

On January 5th, the combined forces of Fairfield Quarterly Meeting, of Wilmington Yearly Meeting, united in a week of meetings, held each night in the Friends Church at Leesburg, Ohio. These meetings came as a result of a concern from the Pastoral Committee in Leesburg for the extension of the work in the Quarterly Meeting. A call was issued to all the meetings for representatives to meet in Leesburg, December 5, for a conference on the subject, at which representatives were present from ten meetings. After a time of earnest prayer, the subject of extending the work in the Quarter was brought before them. After due consideration, a proposal for holding a week of meetings in Leesburg, and to be composed of all the meetings in the Quarter, was unanimously adopted, and committees on music, devotion, publicity, finance, and entertainment were appointed.

The publicity committee did their work so well, advertising the meetings by hand bills, notices through the local press and public announcements, that the opening service saw the house filled to its capacity. The music committee had also been active, and a large chorus of voices, gathered from the various meetings, made up the largest choir ever seen in the meeting. These singers, under the leadership of I. E. Davis and ably assisted by many pieces of the orchestra, under the direction of Mary H. Terrell, led the meetings in song and praise truly inspirational.

A carefully worked out program had been prepared by the committee on devotion and a speaker secured for each night. As this year is the nineteen hundredth anniversary of the birth of the Church, the themes for consideration were built around the idea of the Church and its work. The meetings were opened with a sermon by O. L. Lindenbolt, of Columbus, on "The Place of Faith in Modern Life." On Monday night an address on the "Ideal Church" was given by Russell Rees, pastor at Sabina. On Tuesday night, an address, "Friends and the World's Work," was given by Walter C. Woodward, Editor of THE AMERICAN FRIEND. On Wednesday night an address on "The Church and the Community" was given by William Hampton Miller, of Columbus, whose membership is in Fairfield Quarter. On Thursday and Friday nights sermons were given by Ralph Perry, of Londonderry, and Elizabeth Larkin, of Highland.

Notwithstanding the variety of speakers there was good continuity of thought running through the entire week's series, and we feel that there will be much fruit from the seed sown. The attendance was good throughout, for in spite of rainy weather the crowds came and the interest grew with each night, culminating in a good feeling of fellowship, and in greater visions of the possibilities for the work of Friends here.

At a fellowship meeting on Saturday night following, it was agreed to lay a plan before the next Quarterly Meeting for a continuation of the work along the following lines: That beginning with February there should be meetings held for two or three nights each week in the various meetings in the Quarter; that as far as possible the combined forces of all the meetings should be utilized at each place and that by this means of stirring up religious interest and zeal, by the time of Eastertide, there might be an ingathering into the Church of those that should be saved.

A. E. C.

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

A QUAKER TEACHER BUREAU

During the last two years the Headmasters of Quaker Secondary Schools in the East have been meeting three times each year for fellowship and a discussion of their common problems.

At each meeting there has been at least some discussion of this fundamental question, "How may we secure adequately trained teachers, who have a sympathetic and intelligent interest in Quaker Education?" Out of that discussion there has grown a practical program sponsored by all these fifteen Quaker schools.

Edith M. Darnell, Secretary of Moorestown Friends School, Moorestown, New Jersey, is conducting a special Quaker Teacher Bureau. There is no charge for enrollment or placement, as the entire expense is being borne by the participating schools.

The object of the bureau is to secure intimate first-hand information concerning teachers of experience, and prospective teachers who are particularly interested in Quaker principles, and who would be glad to make contacts with Quaker institutions.

CHRISTMAS PROGRAM OF MEXICAN FRIENDS

The Christmas program of the Mexican Friends Church at Whittier was held Tuesday evening just before Christmas. It was a delightful occasion for the members of Enrique Cobos' congregation and their friends. The church was beautifully decorated with the usual gay tinsel and bells and a nice Christmas tree which filled one corner of the stage. Whole families were there, from grandmothers to babies in arms including some families not much accustomed to Protestant gatherings.

First was the program. There were special songs and choruses by children and young people, recitations, dialogues and a very interesting cantata. The most remarkable number of the program was a little display of Bible memory work by a group of Junior boys, Mr. Cobos' own class. Then came the gifts. The pastor, the Sunday School superintendent and several others began carrying out from somewhere arm loads and boxes full of packages and toys of all shapes and sizes and stacking them around the tree. Then the merry distribution as names were called and hands popped up in response. There was something for everyone and whether all understood the meaning of Christmas or not, the angel's message "good will among men" could almost be heard and could plainly be seen on the faces of the pastor and his helpers as well as on those of the ones who listened to the program and shared the treats.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

ARCH STREET FRIENDS GREET MAYORAL PARTY

EDITOR THE AMERICAN FRIEND:

It is the custom of Harry E. Mackey, Mayor of Philadelphia, to visit with his retinue the shrines of our city on the first day of the New Year. This devout custom stands in happy contrast to the Mummer's parade which it is his painful duty to attend in the morning of New Year's Day. The cortege consisted not only of the city fathers, but also the city mothers, including all told the Mayor, Mrs. Mackey, the members of the Mayor's cabinet and their wives, together with prominent members of Council and their respective wives. The route of pilgrimage followed a well beaten path from the City Hall to Independence Square, where homage is paid to the spirit of Liberty, thence to Christ Church, where one finds satisfaction in learning of the pious devotion of the founders of our Republic. Like the Mayflower, Christ Church will have to expand in order to accommodate the growing number of pious zealots of an earlier day. The way then leads to the Betsy Ross house of picturesque fable, and finally to the Friends Meetinghouse at Fourth and Arch Streets.

To tarry at each shrine, pay gracious respect to the departed and leave a wreath, all takes time, so that those who awaited the pilgrims at the meetinghouse were well prepared for a delay of program. Happily, the business end of the pilgrimage was so well organized that shortly after the appointed hour the visitors arrived. There was a disposition on the part of these friends to doff their hats on entering the meetinghouse. This is a common error due to a strange idea that churches are built on holy ground—a condition that does not prevail in Philadelphia. There is also a tendency in the world to address officials of city and court as "Your Honor," a very strange practice, indeed, when one reflects upon the many functions of our public officials. In a meetinghouse it was particularly easy thus to introduce: "Joseph Thomasson this is Harry E. Mackey —Harry E. Mackey this is Joseph Thomasson." Joseph Thomasson was well aware that our distinguished visitor was the Mayor of our beloved city, and I suspect the Mayor was also aware of this same fact. A good Quaker custom saved time and ceremony.

The Mayor spoke very kindly of Friends and the effect they have had on the city and country. He was very gracious and resourceful. He and party were patient in listening to a brief verbal sketch of the meetinghouse, the graveyard, a big feature—now a busy playground — the habits of Friends when worshiping the Heavenly Father in God's one cathedral, the human heart. Two small children, members of the meeting, made public speaking difficult and it made it particularly hard to satisfy the popular demand for Quaker background. That particular afternoon it was the children who were riveting our attention to the foreground, where it belongs.

The wreath was delivered with grace and the official party swept on to the grave of that revered iconoclast, Benjamin Franklin.

HOWARD W. ELKINTON.

A SHINING SOUL BREAKS THROUGH

EDITOR THE AMERICAN FRIEND:

During the summer and autumn of 1928, Wilhelm Mensching, a German pastor who has been closely associated with the Quakers in that country, visited the United States. His was no mere sightseeing trip. He had been, until the War came, a missionary in German East Africa and his love for the African Negro has led him to a life-interest in these and all colored peoples. After a period of imprisonment in Africa by British forces, he and his family were transferred to India for internment. There he saw more of the problem of color as treated by the white race, and there he came more directly into contact with Gandhi's ideals and method of passive resistance. Since the war, he has been a pastor in a small village church in the tiny province of Schaumburg-Lippe. Here his experience with the devastation of homes and lives which alcohol is working even in that retired spot has led him into an active, intelligent work against this enemy of individual and social happiness. His beautiful insight into the simplicity and directness of Christ's love for the needy, the homeless, the wayward, and those who oppose themselves, has issued in a most striking and lovable personality and in a keen sensitiveness to the evils of the world about him. He is a pronounced pacifist and has suffered much from the local *Offiziersbund*, a veterans' organization.

With this background he came to the United States to study the condition of the Negro in America, to learn at first hand of our prohibition situation, our peace movements, our church life, our home and family ideals. He spoke at the World Congress Against Alcohol, held that summer at Winona Lake, Indiana. He spent some time in New York City, in Harlem, the Mecca of the Negro, at the time of the fourth Pan-African Congress. For two weeks he shared in the life of the Quaker International House at Buck Hill Falls, Pennsylvania, and at other times and in other places near Philadelphia, he was among Quaker folk and in Quaker homes.

The constant pressure of questions addressed to him by his large circle of friends and followers in Germany has led him to write a little book upon his experiences in America. The book is entitled, "Im vierten Erdteil," (In the Fourth Continent) and is published by the Hans Harder Verlag, Wernigerode am Harz. Here is found no mere description of things visible to the eye, although such accounts are pleasingly present. The book is full of discriminating judgments and evaluations of American life from the angles of his dominant interests. It is instructive for us Americans to read such a sympathetic, discerning foreigner who doesn't take for granted many conditions which are quite commonplace to us. His appreciation of American home and church life is balanced by recognition of weaknesses of which we are not fully aware. He places our problems which we generally see as regional or national, within the framework of a world-setting. For those who read German easily, the book will be a delight. For those who must struggle with the language, the results of a study of this little ninety-five page book will be most rewarding. In it, above all, readers will find a shining soul breaking through, one touched by the needs of men, yet one knowing the *joculatores dei* of Francis of Assisi.

THOMAS R. KELLY.

Earlham, Ind.

GREETINGS FROM HAPPY GROVE

EDITOR THE AMERICAN FRIEND:

Please accept hearty greetings from Happy Grove School and our sincere thanks for past interest and support.

As we enter the New Year we feel happy in the work and achievements of the past year and from them we gain encouragement and hope for the future. Principles of peace and brotherhood are still highly cherished amongst us and more than ever before do we see signs of deep conviction on these principles, among those who come under the influence of Happy Grove School. Interracial harmony is more and more cherished as the true end towards which we must work in order to have happy relations amongst men of varying outward types; albeit, of something that is inward and divine which is the same in all men of all climes and all lands.

Candidates from Happy Grove have entered for advanced public examinations during the past year. The examinations taken are as follows: Six pupils took the examinations of the Associated Board of the Royal Academy and the Royal College of Music and four were successful. Four boys took the School Certificate Examination of Cambridge University given to secondary schools in the British Empire and three were successful. Ten others took the Junior Examination of Cambridge and eight passed successfully. Two boys took the London University Matriculation Examination and one passed successfully.

I expect to arrive in America during the latter part of January and trust to see many of my friends before returning to Jamaica.

MONTCLAIR E. HOFFMAN.
Hector's River, Jamaica.

THORNTOWN NEWS ITEMS

Sugar Plain Church, Thorntown, Indiana, on New Year's eve, united with the Methodist, Christian, and Presbyterian churches in a watch party, the older folks meeting at the Methodist Church with two of the pastors, and the young folks meeting at the Christian Church with the other two pastors. Games were played at each church and lunch was served by each group at 10:15, then the older group united with the younger at the Christian Church to help in the planned program, which was a devotional service, led by the Presbyterian pastor. Dorothy McKean, the ten-year-old daughter of the Friends pastor, read for the scripture lesson, Romans 12:1-13.

The pastors and their wives staged a religious play, with the characters as follows: Chester McKean, Father Time; Earl Heimburger, the M. E. pastor, The Old Year; Edward Stokesbery, the Presbyterian pastor, Christian; Leland Plew, the Christian pastor, Service; Mrs. McKean, Hope; Mrs. Heimburger, Despair; and other characters were Opportunity, Discouragement, some young folks out for a good time, a small girl acted the part of the new year and Mrs. Plew acted the part of Faith. Each character met Christian and left his impression, but Faith, Hope and Opportunity went with Christian to the New Year as Service pointed the way, while Father Time quietly at one side looked on. This play was so planned that just as the clock struck twelve the characters acting as the old year and new year were changing places, after which, as the church bells rang out the Old and in the New Year, the audience stood in silent prayer.

Each of these churches had its own service on Sunday morning, and each Sunday evening throughout the year all join in a union service, so planned that no pastor preaches in his own church. On fifth Sundays a layman, or some outside worker comes to this union service with a message. The young people of the churches have a fine choir that sings at these services, and they are a fine group just recently organized.

The Friends Church here has a cloud of witnesses as follows: Margaret Coffin Tabor, Bertha Hadley Andrews, Charles C. Haworth, Perry and Abigail C. Haworth, Edna Hill Chilson, Merrill Coffin, Mellie Brown, Dr. R. E. Pretlow, Naomi Jester Chandler, V. P. Hutchins and others.

Thorntown Friends made Christmas a happy occasion to bestow good things to eat upon their pastor, Chester B. McKean, and family, and with all these a chicken for Christmas dinner, a chicken for New Year's dinner and one chicken left over, and they of the parsonage are indeed grateful for these temporal gifts of those who love the work of the kingdom here.

LOS ANGELES ACTIVITIES

First Friends Church was represented at the funeral of Harry R. Keates at Pasadena, California, on December 31, by Myrtle Allen, Edna White, C. D. Dille, Leonard Phelps, R. Ernest Lamb and Henry Rising. He was acting pastor of First Friends Church during the first seven months of 1929, which position he held very acceptably. Frank W. Dell, Superintendent of California Yearly Meeting, delivered a stirring sermon at First Friends Church on January 5 at the morning meeting for worship.

The Mid-Year Conference of California Yearly Meeting Women's Missionary Society, was held at First Friends Church, January 7, starting at 10 a. m. There was a luncheon at noon, which was followed by a program, the speakers being R. Esther Smith, W. Lester and Mae B. Stanton and B. B. Williams, missionaries. The prize essay, "What Is Scriptural Giving?" was read. An address by Florabelle Rosenberger was followed by a pageant, "An Important Question," presented by the Quakerettes under the direction of Edna Pearson. On January 14, at 6:30 p. m., the Brotherhood had a supper and quite a program was enjoyed in connection with it. The Quakerettes met the same evening at the home of Mrs. Lamb on Brighton avenue.

The Quarterly Meeting will be held for the Pasadena district at Pasadena on January 24 and 25.

Friends were glad to learn of the safe return of "Brother Tom" Liddecoat, Superintendent of the Midnight Mission, who is home from a world tour, arriving on January 6. This is the largest mission in existence and "Brother Tom" is known to thousands of homeless men as well as to thousands who have been reclaimed and are back at home with their families.

John J. Jessup, a member of Whittier Friends Church, has been appointed city engineer of the city of Los Angeles by the Board of Public Works.

LYNNVILLE MEETING NEWS

The Junior department of the Sunday school at Lynnville, Iowa, held their Christmas service Saturday, December 21, when a Christmas tree and gift exchange were featured in the service. Special Christmas services were observed the following day in the various departments of the Sunday school. The pastor's 11 o'clock sermon was entitled, "Mankind Around the Manger." In the evening a pageant and stereopticon pictures, "The Bethlehem T o d a y," were shown. This was the initial tryout for the new stereopticon machine.

For a Christmas remembrance, Willard Reynolds and his wife gave to the members a Lynnville church calendar, which contained a picture of the local church and listed weekly, monthly, bi-monthly and quarterly events of the church.

A go to church campaign which began the first Sunday in the New Year is being held for a period of two quarters. Those attending for 10 or more Sunday mornings each quarter will receive a small gift. Those who attend each Sunday for two quarters will receive a more valuable gift. (The donor of this gift wishes his name withheld.) Small books are issued to intermediate and high school pupils in which they are asked to record the date, sermon, text and what they liked best in the whole service. (This might be a prayer, a testimony, a special thought in the sermon or the whole service.) The books may be called for at any time by the pastor. Each child of the Junior and Primary department will receive a certificate with space for a star for each Sunday's record.

SOME CHEROKEE BRIEFS

The First Friends Church of Cherokee, Oklahoma, observed on Sunday night, December 22, a White Gifts Christmas program. The program, being in the form of a pageant, members of the various departments of the church school, were represented in this beautiful, although simple pageant, which depicted the birth of Christ. A special effort was made through all of the organizations of the church to raise as large an amount as possible to send to the Missions Board. No presents were exchanged and no treats were given. As a result of this concentrated effort one hundred and thirty dollars was the total amount of the gifts which came at the conclusion of the pageant.

Shortly before Thanksgiving the Women's Foreign Missionary Society pro-

moted the idea of a Christmas box for the Tennessee mission station. A box weighing sixty pounds was expressed to the Ransoms. The contents of the box consisted of toys, given by the members of the church school, also clothing and with this a special token of appreciation to the Ransoms for their splendid service, which they are rendering for the church and to others.

A Watch Night Social and Family Night gathering was held in the dining room of the church on New Year's eve. A most happy occasion this proved to be, with a worth-while program and games for all. With just a few minutes left before the Old Year was to pass and the New Year to be ushered in, the pastor lead in a brief devotional and consecration service. It was with a renewed spirit and dedication that this group met the New Year, and with courage and determination they face the future.

NOTES FROM UNADILLA

For over two years Unadilla Meeting, New York, has been using a spacious farm house across the road from the church for a community house. In October the owners presented a deed to the property, including the house and fifty acres of land adjoining the parsonage farm, to Unadilla Monthly Meeting. The rearrangement of rooms is nearing completion and all are very thankful for this great help in our church and community life.

Friends enjoyed the rare privilege of hearing and becoming acquainted with Sada Stanley as she spent the last Sabbath here before embarking for Jamaica.

A beautiful Christmas program by all the younger members of the Bible School was presented Christmas Eve. A short pageant, "Pilgrims Are We" was given by the Intermediate Class and the pageant "The Wise Men and the Star," by the Senior Class and the choir. An offering was taken for missions. Over $50.00 has been contributed for this cause in the past month.

The Missionary Society had the first tree early in December. It received the gifts for the Monroe County, Tennessee children's Christmas. A nice box was sent to Edward Ransome and three comforts to the Friendsville Academy dormitories.

WHITTIER ACTIVITIES

The evening of January 5, the High School Department chorus filled the choir gallery and led in the worship of song. Margaret Binford presided at the organ. The pastor's message was built around, "Portals of 1930." He was assisted in the presentation by six High School young people who, as they had crossed the threshold into 1930, made known to him their purposes and plans for the great New Year. The service was impressive and upbuilding.

A wedding of wide interest was that of Ethel Andrews, of Whittier, and Warren Votaw of Fremont, Iowa, which occurred the afternoon of January 5 in the auditorium of the church. H. Edwin McGrew and Willard O. Trueblood, ministers. After several weeks spent in Southern California, the happy couple will be "At Home" to their friends in Fremont, Iowa.

On January 7, a large group of women chartered a bus and attended in a body the all-day Missionary Meeting of the Women's Missionary Union of California Yearly Meeting held in Los Angeles Friends Church.

The Whittier Circles met in an all-day meeting on the ninth at the church. The speakers in the forenoon were William and Maria Henley, and during the afternoon session Irving W. Kelsey gave a most precious address. He and Anna M. Kelsey are spending a month here with their daughter and husband, Dr. and Mrs. William Bruff. They are most welcome to Friends in Whittier.

Emma F. Coffin received a Christmas greeting epistle from the German Quaker group of Nürnberg, Germany, written in German and signed by Leonhard Friedrich, Secretary, and Karl Albrecht, Deputy Secretary. She attended their midweek service in Nürnberg and gave them a message in December, 1927.

WITH BARCLAY FRIENDS

Barclay, Kansas, Friends Church has been emphasizing evangelism and personal work, according to the Yearly Meeting program suggested by Arthur Chilson, superintendent. During September, October and November, the Sunday evening services were evangelistic, with definite aims for altar services as soon as the Lord opened the way. The first two weeks of November were spent in special prayer meetings when a prayer circle of eight persons banded together to pray for individuals. In December, Elders and Overseers were instructed in principles of soul winning as the spiritual shepherds of the flock, and some of them are becoming quite interested in personal work. Hands have been raised, asking for prayers, others have been to the parsonage for prayer, and on December 29, two high school students were at the altar, both giving bright testimonies to having found victory.

The people of the community surprised the pastors, Oscar and Lela Battin, one evening with a magnificent "shower," at which many good things were left for the pastors to enjoy.

The Christmas season was busily observed with the Sunday School providing treats for each family, the Christian Endeavorers sending a box to China; the Junior Missionary Union sent a box to Tennessee and the Woman's Missionary Union sent a box to Tennessee and also pledged $5.00 for the work there. The Christmas pageant, "The Path of Promise," was beautifully rendered Sunday evening, December 22.

TWO NEW BOOKS

Some Exponents of Mystical Religion

By Rufus M. Jones

These are the New Era lectures given at the University of Southern California. The opening chapter is a reinterpretation of the nature and significance of mystical experience. The other chapters are in the main historical illustrations through great personalities of the meaning and value of the mystical approach to God. Price, $1.50.

The Christ of Every Road

By E. Stanley Jones

A new study in Pentecost which is of particular interest at this nineteen hundredth anniversary of Pentecost. The author expresses the conviction that "the world-ground is being prepared for a spiritual awakening on a very extensive scale," and explains the factors that enter into this conviction. Price, $1.50.

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street, Richmond, Indiana

JANUARY

To herald in another year
With rhythmic note the snowflakes fall
Silently from their crystal courts,
To answer winter's call.
Wake, mortal! Time is winged anew!
Call Love and Hope and Faith to fill
The chambers of thy soul today;
Life hath its blessings still!

—*Selected.*

QUAKERDOM · AT · LARGE

One of our new subscribers is Daniel Freeman, Professor of Biology at Albany College, a Presbyterian institution at Albany, Oregon. He is a member of South Salem Meeting, is a recorded minister and preaches occasionally as way opens.

* * * *

A Friend writes us from Philadelphia that Senator Joseph R. Grundy is not in reality a Friend as we recently stated, although he is a graduate of Swarthmore College and has more or less called himself a Quaker. We trust our informant will convey the same information to *The Christian Century!*

* * * *

It has been called to our attention by an interested reader that the recent announcement which we made concerning the Friends Historical Association carried no address to which membership dues might be sent. Communications should be addressed to Rayner W. Kelsey, Secretary, Haverford, Pennsylvania.

* * * *

As a member of the new city administration of Indianapolis, a young Friend in the person of E. Kirk McKinney, a graduate of Earlham College, has taken his place as Chairman of the Board of Public Works. Only thirty-seven years of age, he is hailed as the young men's appointee. He served as Democratic city chairman in the recent municipal campaign.

* * * *

On returning from the holiday meeting of the American Historical Association held at Duke University in North Carolina, Harlow Lindley of Columbus, Ohio, stopped off at Washington to see his old friend and former student, Congressman Albert R. Hall, of Indiana, through whom he had interviews with Ray Lyman Wilbur, Secretary of the Interior, ex-Senator Joseph M. Dixon, Assistant Secretary of the Interior, and President Herbert Hoover.

* * * *

While the Five Years Meeting is revising its Queries, New York Yearly Meeting is going it one better, two better to be explicit, by adopting these additional Queries on its own: (1) Do you endeavor to maintain your physical health at the point of greatest efficiency, realizing that thereby you will be able to do better work for Christ? (2) Do you abide in God's love that your mental attitude towards life is cheerful and serene, gaining divine power to keep you strong for his work?

* * * *

Edith C. Moon, Director of Religious Education of the Philadelphia Friends First-day School Association, has accepted a year's appointment as Children's Librarian for the Virgin Islands, with headquarters at St. Thomas. Early in February she will sail, and her new work will be under the general supervision of Caroline L. Jones, whose services have been loaned for a year by Hampton Institute that she may organize libraries and coordinate them with the educational system of this newest possession of the United States. An interesting problem facing her is the selection for Negro children in the tropics appropriate books from among those published for white children in the north temperate zone.

* * * *

To the references already made in our columns to the recent death of Dr. A. J. Manasseh of Brummana, Syria, we add the following words written by Dr. Najeeb Saad as given in the English Friends publication, *Quaker World Service:* "Nothing was more impressive than the deep sorrow felt by all sects in our neighborhood. Never before did a Maronite priest attend any religious service in a Protestant church. This time two were present in our meetinghouse during the service. Never before did the Maronite and Catholic churches ring their bells in mourning over the death of a Protestant. This time both the Maronite church and the Convent up in the village left behind their denominational antagonism and behaved as though the departed was a member of their community, ringing their church bells in sympathetic mourning. The Greek Orthodox acted in like manner and so also the Druses and Moslems."

* * * *

Hugh Borton, writing of Friends and work for the blind in Japan, mentions two visits of Mr. Iwahashi, a blind man who is teaching in Osaka, to their dormitory in Tokyo. This young man, while studying in Edinburgh, became a member of the Society of Friends. He has a keen mind and is vitally interested in Quakerism as a faith of life. "It is a great privilege for all of us to be thrown with him." The visit of Mr. and Mrs. Rufus Mather to Japan last June did much toward the formation of an organization to help the blind. She is well known as the "Mother of the Blind," and has established throughout the world ten "Light Houses" from which various types of aid are sent to those living in the world of darkness. Through the efforts of Gilbert Bowles, she was able to meet with influential Japanese who might be interested in such a movement, and especially Mr. T. Iwahashi. Her lectures encouraged all interested to start a central bureau to aid in prevention of blindness and in welfare work for those who have already lost their sight. An organization has been formed in Tokyo with Viscount Shibusawa as President, and Marquis Okubo and Dr. Inazo Nitobe as Vice-Presidents of the "Central Association for the Welfare of the Blind in Japan." Ten directors, including the directors of the government bureaus of social work, health, and education, and Gilbert Bowles have been appointed with thirty members of the Council of the Association, and Mr. Iwahashi as one of the Executive Secretaries. While the blind have been recognized in the field of education, they have been neglected as a social problem. No statistics are available, but it is imagined that there are at least 100,000 blind in Japan, thus forming a problem which must be met and will surely be solved by this new Association.

* * * *

The Autumn Number of the *Bulletin of Friends Historical Association,* edited by Rayner W. Kelsey, Professor of History at Haverford College, has a brief sketch by Edith Phillips on "The Friends as Seen by the French." She is a graduate of Goucher College and has received her Doctor's degree, with honorable mention, from the University of Paris. She is not a Friend, but is doing research work on the influence of Quaker ideas on French literature of the eighteenth century. The material from which her article is drawn has been collected as a study of a phase of the French character in the eighteenth century, and not for its particular bearing on Friends themselves. "Yet Friends may take some interest in seeing themselves as the French saw them," the writer concludes, "and in realizing that although they played a passive part, they were not without influence in opposing some of the intrenched forces of worldliness in eighteenth century France."

NEWS OF OUR MEETINGS

"Make Christ King," a cantata, was given at Friends Church, Danville, Indiana, at Christmas, the chorus being directed by an efficient music director, Mrs. J. Frank Christie. The American Legion Quartet sang special numbers. There is an increased interest and attendance in the religious educational work. A. J. Stevenson, a young lawyer of prominence, is the new superintendent. The primary and intermediate departments gave a Christmas program at the Sunday school hour. The morning meeting for worship was well attended. The mission-

ary offering by the school and church was fifty-one dollars. The young people gave a most impressive New Year pageant, "The Portals of 1930," at the Vesper service, the first Sunday of the New Year. A chorus of thirty-seven high school girls, directed by their teacher, Birdena McBrum, furnished the music. All these programs were well rendered, and each carried a definite spiritual message. The inspiring and well-attended services, the free-will missionary offering, and the increased interest in all lines of work, are very encouraging.

* * * *

Honey Creek Quarterly Meeting was held at New Providence, Iowa, January 4 and 5, 1930. The Yearly Meeting Superintendent, Moses T. Mendenhall, was present and gave very helpful and inspiring sermons both Saturday and Sunday mornings. President H. L. McCracken of Penn College was present on Saturday and assisted at the service, and during the business session talked concerning things of interest regarding the college. On Sunday afternoon a meeting was held in charge of the young people of the Quarterly Meeting.

* * * *

Mary Hiatt of Plainfield, Indiana, held a two weeks' revival meeting at Reserve Friends Church, near New London, Indiana, beginning with December 15, 1929. It was a time of great blessing to those who attended. Although the second week there was much snow and the roads were so drifted that they had to discontinue for a few days, yet there were four renewals and the meeting was built up in its spiritual life and interest. The old time gospel was preached in its fullness and power and was honored by the Holy Spirit as was manifested in conviction upon the hearts of the people. The people of Reserve Church and community have a warm place in their hearts for Mary Hiatt and her work.

* * * *

The Christmas season at Damascus, Ohio, was fittingly opened on December 15, when a beautiful and well-rendered cantata, "The Light Eternal," was given in the Friends Church by the combined choirs of the Friends and Methodist churches. Under the efficient management of Mrs. T. D. Prim, pianist and director of the Methodist Church choir, the presentation of the story of Christ in solos, duets and quartets was much appreciated by a large audience. Damascus Friends Sunday school gave their Christmas program on the evening of December 22. During the first part of the evening the little folks entertained a large, interested audience with songs, recitations and exercises with true Christmas spirit. Then followed a most impressive and beautiful Biblical pageant, "Miriam's Vision," given by the older members of the Sunday school and choir, portraying the story of Christ in prophecy and fulfillment. The oriental costumes, illuminated cross and brilliant star, with appropriate songs and well rendered impressive text, made it all very real, tending to illustrate more fully the true meaning of Christmas. At the close the young ladies presented an exercise on giving, followed by the bringing of White Gifts by representatives of the various classes and placing them at the foot of the illuminated cross.

* * * *

E. Howard and Ruth P. Brown began a series of meetings at Vermilion Grove on December 2 and continued until December 15. From the first, weather conditions were most unfavorable, but the week following the meetings, they became worse, so that it would have been practically impossible to have held a public gathering of any kind. During the second week the evangelists occupied the chapel period at the Academy each morning and the community was invited to these morning meetings. Challenging messages well adapted to the needs of young people were brought to them in this way. While visible results were not large, we know that much good seed was sown in hearts where it will bear its fruit in its own day. The preaching of Howard Brown is sound and constructive and of his characteristically positive and forceful type. Christ was upheld and made central in their ministry. The church at Vermilion Grove felt their loyalty to the united work and program of the church and was strengthened in church loyalty as well as quickened in spiritual life. The music of evangelistic meetings is rarely better chosen as to spiritual content and manner of execution than that directed by Ruth P. Brown.

* * * *

John I. Wright, pastor of the Dublin, Indiana, meeting, is listed as one of the speakers available for messages at Friendly conferences and chautauquas within reach. His subject is "Friends Interpretation of the Kingdom of God as a Spiritual Kingdom."

* * * *

At Winchester Quarterly Meeting there was a splendid attendance and the message by Howard W. Cope, the new pastor at Muncie, Indiana, was a real inspiration. The Young Friends session was well attended and as older Friends looked on they felt as if they were watching the building of a wonderful temple. The Bear Creek young Friends provided the program that was most excellent in solos, readings and testimonies.

* * * *

Piney Woods Bible School at Belvidere, N. C., enjoyed on December 29, a treat of fruit given by one of the teachers of the school. Much interest is maintained with good attendance throughout the year, the average attendance for 1929 being 123 pupils. Some of the young people from college and other positions were very acceptably home for the holiday vacation. These included Sara Maie Winslow from Shenandoah Conservatory of Music, Dayton, Virginia; Grace Chappell, teaching at Crisp High School, Tarboro, N. C.; Ray Chappell, Wilmington, Delaware; and Audrian Copeland of Richmond, Virginia.

* * * *

A committee representing the Christian Endeavor Unions of Nebraska, Iowa, and Kansas Yearly Meetings, met at the Friends Church in Kansas City, Missouri, January 3rd, to make plans for a Tri-Yearly Meeting Christian Endeavor Conference. L. Herbert Reynolds, Kansas Yearly Meeting, was elected chairman, and Victor Guthrie, Iowa Yearly Meeting, was made secretary of the committee. This conference will be held at the historic old meetinghouse at Lawrence, Kansas, August 20-24, 1930. The theme adopted for the conference is, "The Challenge of the Friends Church to its Young People." Those in attendance at the committee meeting were: Merl J. Benton, Henry Schutz, Nebraska; Victor Guthrie, Iowa; Ethel Bevan, L. Herbert Reynolds, Kansas.

A CHRISTMAS MISSIONARY PROGRAM

Brooklyn, New York, Friends Meeting decided to swell the Missionary budget and wanted to do it in connection with their Christmas program. The program was left in charge of Mrs. W. Glenn Roberts, who is Superintendent of the Junior department, and who wrote the play that was given. Two of the older children took the part of a brother and sister. The play was developed from the letter sent out by Chas. O. Whitley.

The brother and sister, after reading the letter, wondered what they might do to help, when a fairy arose from under the Christmas tree and asked the brother and sister if they would like to see the children of our mission fields. The other children came on the stage dressed in costumes to represent the country or field from which they came, each child telling what the mission had done for them.

The play ended by the fairy saying she would help the brother and sister and she waved her wand and cast a "spell" on the audience, sending a plea for them to bring their gift and place it under the Christmas tree. All responded and over one hundred dollars was turned in.

There was singing of Christmas carols, and, of course, Santa Claus had an important part. Everyone brought a toy which was left for a poor children's party that is given each year by Nellie Bloomer, a visiting nurse.

Read It or Leave It!

A Corner of the Paper in which We May Talk Shop, and be Personal

To appear Once in a While if not Oftener

A LAUGH A DAY KEEPS—

We lead off this week with a breezy greeting from Charles W. Johnson of Springfield, Massachusetts, the peace-envelope man: "If you think that I am inclosing this check for $2.50 because you told that story about the man that got out of the hollow log by thinking that he had not subscribed for his church paper you are very much mistaken. As I have written to you before, I have not the time to read four Friends papers, neither can I afford to take them all. So I have had a conviction that I should change around, first taking one, then another. I feel that it is very poor testimony to the world for Friends to be so unfriendly that they have to have four papers where there is scarcely room for one. But after reading your 'Read it or leave it column' I laughed so much I concluded that sending $2.50 to pay up until January 1st, 1931, might save a $3.00 doctor's visit; so on the whole I might save 50 cents. I enjoy every word you write."

PEACE APOSTLE TO GENTILES

Just for that we shall give our Friend a little free advertising. His bread and butter business is the production of hand-colored photo flowers—"dainty gifts for dainty people." As a matter of fact, he makes photo flowers very much as the Apostle Paul made tents—as a means toward a larger, consuming purpose. In the case of our Friend, the ruling passion is international peace, sentiment for which he stimulates by selling at cost envelopes bearing a peace slogan (or less than cost—for if he can get cost out of one dollar for 500 printed envelopes he is a wizard as well as a pacifist). Up to date he has thus distributed 650,000 envelopes. May his magic printing press never break down "until the war drums throb no longer and the battle flags are furled in the parliament of man, the federation of the world," or words to that effect. Send for peace envelopes to C. W. Johnson, 128 Orleans street, Springfield, Massachusetts.

HOLLOW LOG STILL INHABITED!

We have heard several grunts from subscribers trying to squeeze themselves out of that hollow log we spoke of recently. One Friend writes that after reading that story she kept getting smaller and smaller until there was hardly enough of her left to find the way out. Cate McReynolds of Friendsville, Tennessee, got out all right and doesn't propose to be caught that way again. As do many others, she finds that a subscription that expires along about the time of the Christmas rush and expense is apt to be overlooked. Accordingly she sends an extra dollar so as to bring her next renewal time at the middle of the year 1931. We like the idea and pass it on. *However*, there are quite some several of our subscribers still stuck fast in that hollow log.

JUDICIAL APPROVAL

"Read It or Leave It" is inclined to put on airs over expressions of approval which are coming from high places. Judge J. Hoge Ricks of Richmond, Virginia, Clerk of Baltimore Yearly Meeting, writes that he reads THE AMERICAN FRIEND from "kiver to kiver" with pleasure and profit and especially the editorial page and "Read It or Leave It." That's what we call two in one.

"Better and better every day in every way," is the way Clara E. Birdsall, club leader and lecturer of Boston, expresses herself regarding the paper, speaking especially of this page and "pungent editorials."

TO OUR LONDON CORRESPONDENT

However, we wouldn't leave the impression that might be inferred from the nice little nosegays we reproduce on this personal page. Our ego is not really as inflated as might appear, fully appreciating as we do what others are contributing toward the growing popularity of the paper. Especially do we wish to express appreciation of the splendid series of articles coming regularly from David M. Edwards. Clara Birdsall speaks the minds of many from whom we have heard when she writes: "I particularly enjoy David Edwards' articles which show a wealth of trained observation of men and events."

WORTHY OF REMEMBRANCE

A boyhood friend and college classmate of ours is Rollin W. Kirk, Superintendent of Schools at Oregon City, Oregon. Indeed, he is the friend to whom we referred last summer in the "Damascus, Ohio," reminiscence which appeared in our Canada travel story. He has been following on this page the echoes of early sermons remembered, and in a personal letter not intended for publication tells an interesting story of remembrance. For the encouragement of others we give it as follows:

"'When we lived in Damascus, Ohio,' when I was a boy of about nine years of age, I sat by my father in the old Academy building and heard an address by Joseph John Mills, president of Earlham College at that time. His subject was Faith, and he encouraged not only faith in God, but faith in other people and faith in yourself, bringing in, of course, the plea for education. I was deeply impressed by his argument and decided that I would have a college education some day, and that some day I would be president of a college. I remember well that when we left Damascus, Ohio, for that great unknown expanse called the West, dear old Aunt Deborah French called to me as she waved goodbye, and said, 'Remember, Rollin, some day thee is going to be president of a college.'

"Days and years followed in that wonderful West, and hard times came, debts were to be paid, education was deferred, and ambitions passed into the doldrums. To make a long story short, the early fire never died out, and while I have never been president of a college, I have been for years in charge of schools larger than Earlham College then, and even the curriculum of a modern high school approaches the curriculum of a college of 1885. When you are making talks over the country, do not forget that nestled down among the adults you are talking to may be some unnoticed youngster who is making resolutions then and there, destined to change his life and others."

This prompts in turn a reminiscence of our own. It was in connection with the first graduating exercise at Friends Pacific Academy which took place at Newberg, Oregon, when the writer was a lad of very tender years. We recall the event as of yesterday — the lone, proud graduate, Elmer Washburn, his great oration and the audience of admiring friends who gathered to do him honor. After the diploma had been given, a friend (our father, incidentally) stepped forward and reaching up to the high academy platform, presented Elmer with a gorgeous bouquet—of red peonies! Our youthful heart swelled with ambition and determination, resolving to climb to the same dizzy educational heights which this proud orator had scaled. We must have registered something of this thought on our face for, at the conclusion of the program, the Principal, Edwin Morrison (now on the Faculty of Michigan Agricultural College) came up to us as we grasped father's hand, and said, "Walter, do you think you'll be graduating from the Academy some day?" Our friend Rollin Kirk is right—we never know what impressions and resolutions are taking form in the childhood minds about us.

THIS IS ALMOST PERSONAL

Teacher (looking over Teddy's home work): "I don't see how it's possible for a single person to make so many mis takes."

Teddy (proudly): "It isn't a single person, teacher. Father helped me."—*Brooklyn Eagle.*

APPROPRIATELY ENOUGH

It is fitting that that excellent paper, *Our Dumb Animals*, should give the following explanation:

In early days it occasionally happened

that the farmer who took a sucking pig to market took also, in another bag, a cat, and when the unsuspecting purchaser had paid the price, he discovered on reaching home that his bag contained a cat. If, being suspicious, he investigated before taking his bag home, he "let the cat out of the bag." If he did not look into his bag, he made the discovery that he had "bought a pig in a poke." Hence the origin of these two sayings.

WE THOUGHT YOU'D LIKE IT

Among those who have expressed appreciation of the Alpine winter scene which furnished the cover page of our Christmas number, is Emma F. Coffin, who writes from Whittier, California, "A surprise like that whets one's appetite—it's good for us." We are glad to please all our readers but have special reason for wishing to please Emma Coffin. During the month of October she sent in eleven new subscribers, winning the prize for the month.

BIRTHS

BOGGESS — To Francis and Amanda Boggess, Vermilion Grove, Illinois, January 9, 1930, twin daughters, Hazel and Helen.

MARRIAGES

MILLS-PATTEN—At the home of the bride's parents, I. E. and Cora H. Patten, at Vermilion Grove, Illinois, on the evening of December 28, 1929, Carl Ralph Mills and Mary Louise Patten. E. M. Woodard, minister.

DEATHS

BAIRD—At his home near Indianola, Illinois, July 22, 1929, Frank E. Baird, an esteemed member of Vermilion Monthly Meeting, after a period of two years of failing health following a stroke of paralysis, aged 74 years. Surviving are the wife, Louisa Mendenhall Baird, two sons and two daughters. Preceding the father in death were also two sons and two daughters. Funeral services were held in the Ridgefarm Friends Church, conducted by George H. Moore, pastor.

CANADAY—In Danville, Illinois, December 20, 1929, Ruth Eleanor Canaday, daughter and youngest child of Fred A. and Hattie M. Canaday, suddenly passed away, aged 25 years. She was a member of Vermilion Monthly Meeting at Vermilion Grove, Illinois, a graduate of Vermilion Academy and for the past five years stenographer for an electrical firm in Danville. Her sudden death at the beginning of the Christmas season cast a great sorrow over the entire community. Funeral services and burial were at Vermilion Grove. George H. Moore of Ridgefarm and W. Bruce Hadley, local pastor, were in charge of the services. Beside the parents, one brother and one sister survive.

MARLEY—Emma Hunt Marley of Plainfield, Indiana, born at Westfield, Indiana, daughter of Calvin and Mary Stalker Hunt, died September 30, 1929, at the age of 53 years. After graduating from Earlham College in 1899, she was married in 1900 to Charles D. Marley of the same class. Together they taught for a time in Central Academy, Plainfield, of which Charles Marley was principal. Her entire life was marked by complete self-sacrifice, cheerfulness and loyalty. Always brave and true to the finer things within herself, she was a valued member of the Society of Friends and an active worker therein. She was ever a dutiful daughter, a loyal wife and a devoted mother. She leaves her husband and four children.

ORVIS—At Hackensack, New Jersey, January 9, 1930, Emma Heacock Orvis, wife of Francis W. Orvis, in her seventy-fifth year. She was a member for many years of Lafayette Avenue Friends Meeting, Brooklyn, N. Y., which she served well by her leadership in the Leonia Meeting which has been making it possible for Brooklyn and other Friends living in New Jersey to have a place of worship. She was a graduate of Westtown, class of 1872-73. Three sons, a daughter, and her brother, William Heacock, survive her. Services were conducted by W. Glenn Roberts at the meetinghouse. Interment in the Quaker cemetery, Prospect Park.

WILSON—At his home near Barclay, Kans., Nov. 13, 1929, Thomas B. Wilson passed to his reward at the age of 75. He was left an orphan when quite young, but being the son of a minister had learned to meet life in a Christian way. Converted at the age of 16, he united with Friends, and during his residence at Barclay, was superintendent of Sunday School at Northtown, an Overseer in Barclay meeting and lived an exemplary Christian life among his neighbors. He leaves one sister, Mrs. Ida McCoy; and his immediate family who all reside at Barclay. Burial at the Friends Cemetery. Oscar J. Battin, Minister.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorp, Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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